اصلاحِ اخلاق

Reformation of Character



Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Maulana Shah
HAKEEM MUHAMMAD AKHTAR SAHEB
(Damat Barakaatuhum)

Kutub Khana Mazhari
Gulshan-e-Iqbal, Block-2, Karachi
www.khanqah.org

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Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentors:

Muhiyyus Sunnah Hazrat Aqdas Maulana Shah Abrâr-ul-Haqq Saheb *rahimahullâh,*

Hazrat Aqdas Maulana Shah 'Abdul Ghani Saheb Phulpuri *rahimahullâh*

And

Hazrat Aqdas Maulana Shah Muhammad Ahmad Saheb *rahimahullâh.*

Muhammad Akhtar
(May Allâh Ta'ala Pardon Him)

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Name of Book: **Reformation of Character**

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Forward

(Hazrat Maulana) Muhammad Akhtar (May Allah Ta'ala forgive him) explains, "Allah Ta'ala states, successful is he who has purified his Nafs and unsuccessful is the one who does not purify it (due to laziness and neglect)." Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) has stated that the purification (*tazkiyah*) of the Nafs is Fardh-e-ayn (compulsory). He has also said that *tazkiyah* is a transitive verb (فعل متعدی) from which we learn that it is not such a verb which becomes complete with its fa'ail (doer of the action) as is the specialty of an intransitive verb (فعل لازم). Therefore, there is a need of a [1]*muzakki* who will make one's *tazkiyah* and *tarbiyat* (nurturing and reformation). Thus, no person can reform himself. There is an extreme necessity for a spiritual guide. Since the *muqaddimah* (precedent) of a *fardh* is also *fardh*, it is therefore *fardh* to seek a spiritual guide and to attain his companionship. However, as long as man does not possess the knowledge of praiseworthy character (Akhlaaq-e-Hameedah) and evil character (Akhlaaq-e-Razilah), he will not be able to recognize good and evil; but in fact, will regard evil to be good and good to be evil. Similarly, some people go to the saintly ones, but they do not acquire recognition of evil characteristics and the sickness of the heart from them. So, unfortunately, years pass in their company, yet they remain unmindful and unconcerned about their own reformation.

For this reason, one sincere friend, Maulana Muhammad Zubair Saheb, requested this lowly one to compile a concise book on praiseworthy and evil character, which would also be easy to distribute amongst friends. Due to the

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[1] One who purifies the heart.

sincerity of Maulana, Allah Ta'ala granted this lowly one the ability to compile this booklet entitled "Islahe Akhlaaq" (reformation of character). May Allah Ta'ala out of His mercy accept it and make it beneficial for all. Ameen

(Hazrat Maulana) **Muhammad Akhtar**
(May Allah Ta'ala forgive him)

Statement of Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe)

The crux of sulook is:

Evil character should be removed, noble character should be inculcated, negligence of Allah Ta'ala should be removed and attention to Allah Ta'ala should be inculcated.

Sources:

1. Ta'leemuddin- Hakeem ul Ummah Mujaddidul-Millah Hazrat Maulana Ashraf Ali Saheb Thanwi (Rahmatullah Alaihe)

2. Faru'ul Imaan- Hazrat Hakeem ul Ummah Mujaddidul Millah Maulana Ashraf Ali Thanwi (Rahmatullah Alaihe)

3. Behishti Zewar- Hazrat Hakeem ul Ummah Mujaddidul Millah Maulana Ashraf Ali Thanwi (Rahmatullah Alaihe)

4. Kamalaat-e-Ashrafiyyah- Hazrat Hakeem ul Ummah Mujaddidul Millah Maulana Ashraf Ali Thanwi (Rahmatullah Alaihe)

Note: Besides these books, the teachings and sayings of my elders and Mashaikh as well as my personal experiences are included.

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْم

Reformation Of Character

Rasulullah (Sallellaho Alaihe Wasallam) said, "Noble character dissolves sins just as salt dissolves ice, and evil character destroys worship just as vinegar destroys honey." Rasulullah (Sallellaho Alaihe Wasallam) said, "The most beloved to me and the one closest to me in the hereafter will be the one whose character is good and the one most disliked by me and the most furthest away from me in the hereafter will be the one whose character is evil." Rasulullah (Sallellaho Alaihe Wasallam) also said, "He who is deprived of softness, has been deprived of all goodness."

Noble Character

- Repentance
- Patience
- Gratitude
- Fear
- Hope
- Disinclination from the world
- Modesty
- Trust in Allah Ta'ala
- Love of Allah Ta'ala
- Desire to meet Allah Ta'ala
- Seeking the pleasure of Allah Ta'ala in one's worship (i.e. sincerity in fulfilling of worship according to Sunnah referred to as Sidq)
- Keeping this thought in mind that Allah Ta'ala is watching us, which is called [1]muraqabah.
- To take stock of one's good and evil actions daily.
- Pondering over the creation of Allah Ta'ala
- Attaining the recognition and greatness of Allah Ta'ala
- Fulfilling of promises
- Humility
- Mercy and compassion
- To be pleased on Allah Ta'ala's decision
- Tawakkul (trust in Allah Ta'ala)
- Hilm (forbearance)
- Tafweedh tasleem (handing over matters to Allah Ta'ala);
- Yaqeen (conviction)

[1] meditation

صبر و شکر و قناعت و حلم و یقین
تفویض و توکل و رضا و تسلیم

All the praiseworthy qualities are included in this poem.

STATEMENT OF HAZRAT HAKEEM-UL-UMMAH THANWI

(RAHMATULLAH ALAIHE)

The reality of character is that we must not cause any form of difficulty and inconvenience to anyone, outwardly or inwardly, in his presence or in his absence.
(Kamaalaat-e-Ashrafiyyah, Pg.93, No.440)

If by practicing on any form of taqwa, someone's heart will be broken, then practice on the fatwa (verdict of the Ulama). At such occasions, to protect one' taqwa is not permissible e.g. If, in accepting any gift, there is disgrace for you and honour for your brother, then give preference to his honour over yours. *(Kamaalaat-e-Ashrafiyyah pg.93, No.442)*

The Definition of Noble Character and the Medium of acquiring it

Taubah (repentance)

Hazrat Abdullah ibne Masood (Radhiallaho Anho) said, "Due to sin, one's heart feels ashamed and sorrowful, and thus becomes restless." This is Taubah. In short, understand it in this way that when someone does wrong to a great person, then in what way does he seek to excuse himself? He claps his hands, falls on the feet of that person, places his topi on his feet, speaks words of flattery and adopts a crying face. Similarly, when seeking repentance in front of Allah Ta'ala, one should at least adopt the same behavior; Such a Taubah, according to Allah's promise is definitely accepted! To attain the ability to repent, ponder over the punishments mentioned in the Qur'an and Hadith. Consequently, the heart will begin to dislike sin. Today, along with verbal repentance, begin making qadha of any Salaah and fasts that were missed. After asking the Ulama, if you have not given any person his due right or any inheritor his/her inheritance, then do so. If one does not have the ability to do so, then ask those people for forgiveness.

Khauf (Fear)

It is narrated that Hazrat Mu'aaz (Radhiallaho Anho) said, "The heart of a believer cannot be without fear and his fear can never become tranquil." The method of acquiring this is that one should at all times remember that Allah Ta'ala knows all our actions and statements, and is fully aware of our outer and inner secrets. On the Day of Judgment, He will take our reckoning.

Hope (in the Mercy of Allah Ta'ala)

Allah Ta'ala states, "Verily, the ones who are despondent of Allah Ta'ala's mercy are the disbelievers." This shows that having hope in His mercy is a part of Imaan. The

way to acquire this is that you should be obedient to Allah Ta'ala and worship Him; and using your courage, abstain from sins! It is natural that one places his hopes on the one to whom he is obedient. And one's heart becomes afraid and despondent of the one whom he disobeys. The meaning of having hopes on Him when repenting means that one should look at Allah Ta'ala's unlimited mercy and be convinced that one's Taubah will be accepted. When a small dynamite can blow up a mountain into small bits, then how much power there must be in Allah Ta'ala's mercy by which mountains of sins break up into small bits. However, to become unafraid, relying on His mercy, and to become accustomed to sinning is dangerous and a severe deception. Does any person place his hand in a fire, trusting on a healing lotion which is hundred percent effective?

Haya (Modesty)

Modesty is a very beautiful quality. If one has shame from the creation, he will not do any action which they dislike. Likewise, if shame for Allah Ta'ala develops, then one will abstain from those actions which the Creator dislikes. The manner of attaining modesty is that one should stipulate a time and sit in solitude. Then he should think of his sins and compare them against Allah Ta'ala's favours. After a few days, shame will be inculcated in the heart and one will feel ashamed to disobey Allah Ta'ala. When this shame predominates, then one will not be able to sin.

Shukr (Gratitude)

Shukr is of two types:

1. Shukr to Allah Ta'ala
2. Shukr to the creation by means of which you have attained bounty.

Rasulullah (Sallellaho Alaihe Wasallam) said, "He who is not grateful to man, has not been grateful to Allah Ta'ala." This teaches us that to be grateful and respectful to one's parents, teachers, spiritual guide and all other benefactors is a

part of being grateful to Allah Ta'ala. A Hadith states, "If a person receives anything, then if he has the ability to give a gift in place of the one received, he should do so. If he does not have the ability, then he should praise the giver." In this way, gratitude to him will be fulfilled. If he conceals it, he has been ungrateful. The reality of shukr is to appreciate the bounty. When one appreciates it, then he will also appreciate the giver of the bounty. In this way, gratitude to the creator and creation will be fulfilled. More important than verbal shukr is practical shukr i.e. not to disobey your true Master who is bestowing fevours upon you, and to make a full effort to be obedient to Him. In this way, one will also fulfill the rights of one's parents, teachers and Shaikh. The Qur'an has promised an increase in bounties for one who is thankful for them. However, the perfection of shukr is confined to doing good actions and abstaining from sins. Repentance and seeking forgiveness for shortcomings is also included in it.

The crux of gratitude is to become happy on receiving the bounties of Allah Ta'ala, thus building His love in the heart. Then by this love, enthusiasm should be created that when He grants us so many bounties, then we should worship Him in abundance. To disobey such a benefactor is a matter of great shame! The manner of acquiring it is to think and ponder over the bounties of Allah Ta'ala. Specify a time for it daily so that you do not miss it. This is referred to as muraqabah-e-in'aamat-e-ilahiyyah (contemplation of Divine bounties). At every moment, thousands of Allah Ta'ala's bounties are raining upon us. If any calamity befalls, then regard it as beneficial for oneself and consider it to be a bounty in disguise!

Fulfilling of Promises

Allah Ta'ala states, "O believers, fulfill your pacts, verily one will be questioned regarding his pacts." That mean on the Day of Judgment, we will be asked, 'did you fulfill them or not?' Not fulfilling of pacts with others is a sign of hypocrisy as mentioned in a Hadith. However, if one has promised

something which is contrary to the Shariah, then it is not correct to fulfill it.

Sabr (Patience)

A Hadith states, "Patience is half of Imaan." Allah Ta'ala states, "Verily Allah Ta'ala is with those who possess patience." Man has two forces within himself. One encourages him to remain on Deen, and the other encourages him to fulfill his desires. Sabr refers to letting the first force dominate over the second. The manner of attaining this is not to practice on the demands/desires of the Nafs. The strength to have Sabr is created by remembrance of Allah Ta'ala, companionship of the friends of Allah Ta'ala and contemplating over death, the grave and Hell. In short, patience refers to binding the Nafs to the matters allowed in Deen and not allowing it to act contrary to them.

Five occasions of Patience:

First

If one is wealthy, patience for him is that his mind must not become spoilt, he must not forget Allah Ta'ala, and he should bear in mind death and the loneliness of the grave. He should not despise the poor but rather should be kind and soft towards them.

Second

The second occasion of patience is that one should not become lazy at the time of worship whether it be with regards to performing Salaah or giving of Zakaat. At such occasions, three types of patience are necessary:

- Correct your intention before the act of worship that you are only doing it for Allah Ta'ala's pleasure. The Nafs has no share in it.
- Do not be lax whilst doing the act of worship. With courage, fulfill the act of worship in accordance with the

Sunnah wholeheartedly. Try to have presence of mind.

- After doing the act of worship, do not go around, telling people of your acts of worship.

Third

The third occasion of patience is to suppress the Nafs when it desires to commit sin.

Fourth

When someone causes you harm or insult, then, patience is not to take revenge but to remain quiet. Contemplate, "Today, I will forgive; tomorrow Allah Ta'ala will forgive my sins."

Fifth

When there is some calamity (sickness, loss of wealth or the death of some close family member or friend) that time, patience is not to utter any word contrary to the Shariah. One should not place any objections on Allah Ta'ala; i.e. why was I oppressed, why was our relative given death so quickly. And neither should one cry about the calamity in front of people. However, to cry and shed tears due to natural grief as well as to show your sorrow to your close friends with the intention to lessen your sorrow is permissible. Because at times, by being patient, keeping quiet and silently bearing grief one may become afflicted with heart problems. On such occasions, think of the reward of being patient. Think that all of this is only for our benefit, and by not making sabr, taqdir (predestination) will not change- why must I even lose its rewards?

جب پریشانی پہ مل جاتا ہے اجر

پھر پریشانی ، پریشانی کہاں

"When one receives reward for any sorrow, then how does it stand as a sorrow?"

کام ہوتا نہیں ہے کوئی مشیت کے بغیر
اور مشیت نہیں ہوتی کوئی حکمت کے بغیر
حسرت سے میری آنکھیں ، آنسو بہا رہی ہے
دل ہے کہ ان کی خاطر ، تسلیم سر کیے ہے

Nothing happens without His wish and His wish does not occur without wisdom. Due to sorrow, my eyes are shedding tears, for His pleasure my heart has completely accepted His decision."

Ikhlas (Sincerity)

Whatever work of Deen one does, he should intend divine pleasure. He should not have aim for this world nor should he do it for show (i.e. people must regard me to be a buzurg, etc.). Likewise, if someone has pain in his stomach and has lost his appetite, then he fasts so that his stomach becomes light and feels well. In like manner, one feels hot, so he makes a fresh wudhu to attain coolness or he gives a beggar something so that a calamity is removed. All of these are contrary to a sincere intention. When a person does any act of worship, then he should cleanse his heart of every objective besides the pleasure of Allah Ta'ala. Rasulullah (Sallellaho Alaihe Wasallam) said, "Whoever does an action for show, then on the Day of Judgment, Allah Ta'ala will expose his faults." He has also said, "A small amount of show is one type of shirk (polytheism)."

To leave out a good action due to fear of show is also a form of riya (show). Shaytaan prevents a person from doing good actions with the fear of show. He places this thought that if you do a good action, it will be for show. So, understand well that to leave a good action for fear of show is also show (riya). Just as performing a good action for people is riya, leaving out a good action for fear that people will know or see is also riya.

Answer Shaytaan in this manner, "When our intention is not to show people, then how can it be show? We regard riya to be evil." Then, immediately involve yourself in that good action, even though some friend or relative is nearby. Do not be concerned with the whisperings of Shaytaan. The thought and feeling of riya is not riya as long as one does not make the intention to show. In this manner, when you immerse yourself in good actions, not being concerned with these thoughts and whisperings, then Shaytaan will become helpless and will go away.

Hazrat Hajee Imdadullah Saheb Muhaajir Makki (Rahmatullah Alaihe) said, "Riya (show) does not always remain riya. In the beginning, one does an action for show, then it becomes a habit and then this habit changes into ibadat and Ikhlas (sincerity). Hazrat Khawajah Saheb Majzoob (Rahmatullah Alaihe) compiled this into a poem:

وہ ریا جس پر تھے زاہد طعنہ زن

پہلے عادت پھر عبادت ہو گئی

That Riya (ostentation) upon which people were ridiculing

First it was a habit then eventually it became worship (i.e. it no longer remained riya)

In short, do not be concerned with that riya which comes without intention, and do not abstain from actions due to it.

Muraqabah (Thinking of Allah Ta'ala in the Heart)

Keep this thought in your heart every moment that Allah Ta'ala is fully aware of all our conditions whether our outward actions or whether our intentions and thoughts in our hearts. If I do an evil action or bring evil thoughts in my heart, then perhaps Allah Ta'ala will punish me in this world or in the hereafter. During acts of worship, think that Allah Ta'ala is watching me; therefore I should worship him in a beautiful manner. To acquire this state, daily, at a fixed time, for a short

while, think that Allah Ta'ala is watching me and my heart. After a period of time, this thought will remain with one even whilst walking around. Inshallah, by the blessings of this contemplation, one will not do any action contrary to His pleasure.

The Method of attaining concentration whilst reciting Qur'an Sharif

When one intends to recite the Holy Qur'an, then ponder that Allah Ta'ala has commanded, "Recite My speech to Me, let Me see how you recite." Ponder that when you read the Qur'an in front of some high-ranking person, then how beautifully you attempt to recite. When Allah Ta'ala is most definitely listening, then how much more beautifully should you not attempt to recite. Whilst reciting, if one becomes unmindful, then renew this thought. After practicing for some time, the heart will easily concentrate.

The Method of acquiring Concentration in Salaah

When one commences Salaah, then ponder, "I am standing in front of Allah Ta'ala and He is watching me. It is the Day of Judgment. Reckoning is taking place. Jannah and Jahannum are before me. By this thought, the heart will begin to concentrate. Another manner of attaining this is to intend every word one is reciting. Whichever word emerges, contemplate that I am now reading this word. A third method is that whatever is being recited in Salaah, learn its translation when reading any word, try to think and ponder over its meaning. In this way, a servant will know what he is saying to His Master and Creator. He will attain great enjoyment when he prostrates, then he should think that his head is at the feet of Allah Ta'ala as stated in a Hadith, "When a believer prostrates, then his head is at the feet of Rahman (The Most Merciful)." Subhanallah! How blessed is that head which is lying at the feet

of His True Master. Ask His lovers its enjoyment! Hazrat Shah Fadhle Rahman Saheb Ganj Muradabadi (Rahmatullah Alaihe) said to Hazrat Thanwi (Rahmatullah Alaihe), "Miah Ashraf Ali, when I place my head in prostration, then it feels as Allah Ta'ala is showing love to me and He has taken me into His extreme proximity. In prostration, only special friends of Allah Ta'ala are granted special closeness. Someone has beautifully stated,

پردے اٹھے ہوئے بھی ہیں ان کی ادھر نظر بھی ہے

بڑھ کے مقدر آزما سر بھی ہے سنگِ در بھی ہے

"The veils are also lifted; His gaze is also in this direction
Venture forward and test fortunate destiny, for present is the head as is the threshold"

One other way of gaining concentration in Salaah is to think which posture one is in. For example, in standing posture, one should think that one is in the standing posture, in *Ruku*, one should think that he is in *Ruku*; and in *Sajdah*, he should think that he is in *Sajdah*.

The Methods of Attaining Allah Ta'ala's Love

First

A very easy method of attaining Allah Ta'ala's love- when a person daily presents himself in the company of another for a short while, then after a few days, love is inculcated. The result of meeting daily for some period is that if perchance they do not meet each other, then one will become restless for the other, and will wait for each other. There is no need for any proofs for this reality. In like manner, begin meeting Allah Ta'ala daily for a short while. The manner of this is that one should take a Tasbih, and facing the Qiblah in solitude, he should make the Zikr of Allah Ta'ala for a short while. Kalimah Tauheed, Durood Sharif, recitation of Qur'an, uttering "Allah, Allah", are all included in Zikr. This Zikr is the

meeting with Allah Ta'ala. It is narrated in a Hadith [1]Qudsi,

أَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ

"I am the companion of the one who remembers Me."

In other words, Allah Ta'ala is saying "I am by him." What an easy form for a servant to meet Allah Ta'ala whenever he pleases. Begin Zikr and one has met Him. Whilst walking, if one calls out or recites softly,

يَا حَلِيْمُ يَا كَرِيْمُ يَا وَاسِعَ الْمَغْفِرَةِ

then Allah Ta'ala will make apparent on this servant the blessings and goodness of these names. When he says, يَا حَلِيْم , then it is as though he has sought the quality of tolerance. Tolerance means not to take revenge in spite of having the ability to do so. Then this All-Powerful Being will not punish this sinful servant in spite of having power. When one says يَا كَرِيْم then it is as though he has called the quality of Karam (kindness). Thus, Allah Ta'ala while withholding His punishment, through His kindness, will also bestows fevours upon His servant. When one says يَا وَاسِعَ الْمَغْفِرَة , then Allah Ta'ala by His unlimited and vast quality of forgiveness will forgive the limited sins of this sinful servant. If one accustoms himself to reading these words whilst walking, sitting and lying down, then there is hope of receiving many favors of Divine closeness, and by its blessings, this person will become forebearant, generous and forgiver of others faults. Therefore, recital of these words in abundance is an elixir and alchemy for spiritual ailments such as being overpowered by anger, being overtaken by the desire to take revenge, stinginess and not overlooking

1. Such a Hadith which is uttered by Rasulullah (Sallellaho Alaihe Wasallam), but he attributes the saying to Allah Ta'ala.

and forgiving the errors of people. If a person with evil character recites these words with sincerity and the intention of reformation, then Inshallah he will become a person of good character.

Second

The second method of attaining Allah Ta'ala's love is by contemplating over His bounties. He has created the heavens, the earth, the oceans, the mountains, the trees, the animals and the birds. He has created the whole universe for our benefit and nurturing and we have been created solely for His worship. Think of every bounty and be grateful. Logically, natural love is created for one's benefactor.

Third

The third method which is the soul of the other two ways and which is extremely beneficial is that one should at times go in the company of Allah Ta'ala's lovers and should listen to their talks with love and conviction. A Hadith states that the hearts of My close friends are the mines of taqwa. Just as one attains gold from a gold mine, silver from a silver mine, salt from a salt mine, the treasures of taqwa and the love of Allah Ta'ala will be attained from the companionship of His close friends.

For example, if a donkey falls and dies in a salt mine, it too will become salt. In like manner, if you annihilate your opinion in the presence of your Shaikh; leaving aside your rank and status, you stay with him for a few days, then Inshallah you also will become Allah Ta'ala's friend. Maulana Rumi (Rahmatullah Alaihe) has stated, "If you are a stone, then do not lose hope. By going to those whose hearts are connected to Allah Ta'ala, you will become a pearl. These three methods of

attaining Allah Ta'ala's love are the statement of Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) which this weak one has written with some explanation. May Allah Ta'ala grant this weak one and all our honourable readers the treasure of His love. Ameen

With which Servant is Allah Ta'ala's Love?

Hazrat Sayyed Ahmad Rifa'i Saheb (Rahmatullah Alaihe) said, "With whichever servant Allah Ta'ala shows love:"

1. He shows him his faults.

2. He creates within him love and compassion for all creation.

3. He makes his hand accustomed to spending generously.

4. He grants him a special enthusiasm to host people. This is such an act of worship which Rasulullah (Sallellaho Alaihe Wasallam) used to do even before Prophethood.

5. He creates great courage and determination in him as well as the ability to conceal the faults of others. He grants him such keen awareness of his own faults that he regards himself as the lowest, most humble, most unworthy among all.

6. By this path of humility and meekness, he becomes the beloved of Allah Ta'ala, since there is no shortage of greatness in His treasury. However, humility is not found in His treasury as this is a quality of a slave. Allah Ta'ala is free from it. Allah Ta'ala loves this quality in His servants.

7. Allah Ta'ala removes from his heart the desire to be considered great by the creation and the desire to consider himself superior.

8. He will portray respect to Allah Ta'ala, which will manifest itself in being respectful to Allah Ta'ala's creation.

The creation of Allah Ta'ala is the threshold and door of the Divine court. If you come to know the reality of respecting the creation of Allah Ta'ala , then the doors of acceptance by Allah Ta'ala will also open for you. If you continuously fight with the creation, then you will become caught up with them and you will be deprived of Allah Ta'ala's closeness. The etiquette of the creation is to take the heart of people into one's hand. Gladden them. Therefore, those personalities whom Allah Ta'ala has granted His special closeness and a true feeling of His recognition are always engaged in trying to join hearts. They have laid down their cheeks on the walkways of people. Due to this humility and annihilation, their souls have begun to fly with internal wings in the courts of acceptance! By means of the creation, they have recognized Allah Ta'ala. A Hadith Qudsi states, "I am with those people whose hearts have shattered due to My Grandeur, Greatness and Majesty and they choose humility for My pleasure." This Hadith clearly shows that one should be humble and submissive in front of people. However, the object should not be any worldly aim, but rather only for Allah Ta'ala sake. However, to annihilate one's Nafs to this level is not easy; Otherwise, every person in world would have become a friend of Allah Ta'ala. This bounty will be attained by the companionship of some buzurg, who is an intense lover of Allah Ta'ala. However, it is not free. One has to strive.

مے یہ ملی نہیں ہے یوں قلب و جگر ہوئے ہیں خوں

کیوں میں کسی کو مفت دوں مے مری مفت کی نہیں

I did not receive it just like that, my heart and liver became blood in the process (i.e. I worked hard for it),
Why should I give it to anyone free, my efforts were not for free.

If this bounty is freely granted, there will be no appreciation. As Maulana Rumi (Rahmatullah Alaihe) has said,

لیک شیرینی و لذاتِ مقر

ہست بر اندازۂ رنجِ سفر

"The more difficult one's journey is, the more comfort and enjoyment is felt by one when he reaches his destination."

Respect for Elders

Respect for one's parents, teachers, elders; compassion for one's juniors and respect for Ulama is a sign of good fortune. What is the definition of good fortune? It is the ability to do good which is granted by Allah Ta'ala. Our buzurgs have stated,

باادب بانصیب بے ادب بے نصیب

"One who is respectful will be fortunate, one who possesses no respect will be unfortunate."

A person who is disrespectful to his elders, is actually inviting his juniors to be disrespectful to him. Rasulullah (Sallellaho Alaihe Wasallam) said, "Stay chaste from our women, your women will remain chaste. Be good to your parents, your children will be good to you. If anyone asks you

for forgiveness then forgive him. Whoever does not forgive will be deprived of the pond of Kauther on the plains of resurrection." More especially, to say even 'ofh' to your parents is Haraam (prohibited). If any disobedient child's parents have passed away, then he should send rewards to them in great abundance. There is hope that such a person will be resurrected amongst the obedient children.

Compassionate to the Young

To have mercy, and compassion on one's wife, children and the weak is a sign of a soft heart and good fortune. Rasulullah (Sallellaho Alaihe Wasallam) has said, "The best amongst you with regards to character is one who portrays good character to his family members." How can the character of a person be noble when he keeps his friends and acquaintances happy but when he returns home he makes life difficult for all, and on small matters he becomes angry and fumes, making his wife and children cry. Allah Ta'ala has revealed the command in the Qur'an to show good character and to live amicably with one's wife.

وَعَاشِرُوهُنَّ بِالْمَعْرُوف

Treat them with kindness

I will narrate two incidents, which are sufficient for advice.

INCIDENT NO.1:

One person used to rebuke his wife on every small matter. Day and night, he used to amuse himself with his friends. His wife used to wait the whole day for him all alone. Some husbands are so oppressive, they neglect their wives, who leave parents, their whole family just to come and live with their husbands, while husbands go and amuse themselves with others, then, they come home at night, eat and sleep away. Who will gladden this woman, who, due to the command of the Shari'at, is a prisoner in her husband's home? Once it so

happened that the husband suffered from diarrhea. He continuously vomited and passed stools. Eventually, he was bed ridden, urinating and passing stools there. This time, it was this same wife who would clean the stools and wash him. No other friend or relative in the world came to assist him. According to the Shari'at also, besides the wife no other person can clean the private parts. Only the wife can fulfill this duty. A mother does this during infancy but after becoming of age, it is not even permissible for her to do this service. This teaches us that the wife is such a bounty who will assist one in such difficult time. When the husband recovered, he called his wife, cried and said, "Forgive me, I have really not appreciated you. Allah Ta'ala opened my eyes by this sickness. I was blind, now I can see. From today, I will appreciate you."

INCIDENT NO. 2:

One person used to portray a no-care attitude to his wife and would keep a very formal relationship with her. He had no relationship of love with her. On small errors, he would hit her and speak harshly to her. His temperament was melancholic. May Allah Ta'ala protect us from having a dry nature. To be a loving person is a great fortune and a great bounty. When this person's daughter got married and her husband began beating her, he ran to get a ta'weez and began crying, "Ah! Such oppression is taking place on my beloved daughter. He does not care of the pain and hurt she is undergoing. What my daughter has to go through?" The Maulvi Saheb, who was his old friend, said, "When you used to hit your wife, leave her alone at night and run away, when you used to sit with your friends instead of pleasing her heart by speaking to her and being part of her pains and sorrows. Now, without becoming angry, tell me, clearly, was that poor one (i.e. your wife) not someone's daughter and someone's beloved? Ah! If only you could have realized it at that time! Now easily you can understand it!" On hearing this, he began crying and said, "Really, I have really oppressed my wife." Thereafter, he proceeded straight to his house and asked his wife for

forgiveness. For the remainder of his life, he loved her with great compassion, love and closeness. He began regarding every sorrow of his wife's as his own and he was granted the ability to observe the etiquettes of good companionship and to fulfill her rights.

Tasleem, Radha, Tafweedh and Dua'a

Those matters, in the world, which are not in harmony with one's desires, then at times causes extreme grief, sorrow and ultimately ill-health. As a result, weakness and laxity is found in one's religious matters as well. For this reason, Allah Ta'ala has commanded us to be content on what has been predestined. Think that even though this is contrary to my pleasure, but not even leaf moves without Allah Ta'ala's will. Therefore, this matter has occurred by His desire, and our Master's desire is better than our desire. There is without doubt only our benefit in it because Allah Ta'ala's special Mercy is ninety-nine times greater than even one's parents.

Hazrat Bahlul (Rahmatullah Alaihe) was a buzurg. Someone asked him, "How are you?" He replied, "What can you ask of the condition of one by whose desire the entire universe is running?" The person asked, "How can this be?" He answered, "In the world, all matters take place according to Allah Ta'ala's desire. I have annihilated my desire in front of His desire. Thus, whatever is the desire of my Master is my desire. Therefore, everything is taking place according to my desire. For this reason, I am happy in every condition. By this teaching of Allah Ta'ala, a servant will remain happy in all conditions i.e. there will be some sorrow and grief, but there will not be unbearable hardship. This small amount of grief will increase the enjoyment this servant will perceive when he will make Dua'a to Allah Ta'ala. It will also be a means of attaining special closeness, one will not be unmindful of the Hereafter and one will be saved from the love of this world. It is such a lesson by which the pious servants of Allah Ta'ala pass their days and nights in great comfort. A worldly person loses his

senses and begins melting on trivial matters, whereas the friends of Allah Ta'ala place mountain of sorrow which is like a mosquito's wing to them, on the catapult of tasleem and radha and send it flying! The reality of *radha bil qadha* is to continue asking Allah Ta'ala for goodness and to be pleased with the decision that He passes. It is the misfortune of a servant that he stops asking for goodness, and he becomes displeased with Allah Ta'ala's decision. Being pleased with Allah Ta'ala does not mean that in unfavorable circumstances, there is not sorrow and sadness on one's heart. When an operation is done on a patient who has some sores, then despite pain, he is happy with the doctor. What must have been the condition of Hazrat Ya'qoub (Alaihis Salaam) who, in grief of his son, Hazrat Yusuf (Alaihis Salaam) cried so much? However, in his heart, he was pleased with the decision of Allah Ta'ala and he used to present his sorrows to Him only. Hazrat Khawajah Saheb (Rahmatullah Alaihe) explains the enjoyment of this tasleem (submission) in the following words,

سوگ میں یہ کس کی شرکت ہو گئی

بزمِ ماتم بزمِ عشرت ہو گئی

Who has participated in the gathering of sorrow and grief? The gathering of sorrow and grief has become the gathering of joy and happiness

However, this bounty of being pleased with Allah Ta'ala's decision will only be attained when one has love for Allah Ta'ala and conviction in the Hereafter. This conviction and love of Allah Ta'ala will be attained by Zikrullah (remembrance Allah Ta'ala), worship and the company of Allah Ta'ala's accepted servants. When Rasulullah (Sallellaho Alaihe Wasallam)'s son passed away he said, "O Ibrahim, verily the eyes are tearing and the heart is sorrowful but we will only say that with the tongue by which our Master is pleased. Definitely we are saddened by your separation." When one Sahabi, out of astonishment asked, "Do you also cry?" Rasulullah (Sallellaho

Alaihe Wasallam) replied, "O ibne Auf, this is a mercy (this crying is due to mercy). When Hazrat Nanotwi (Rahmatullah Alaihe) passed away, Hazrat Gangohi (Rahmatullah Alaihe) was grief-stricken. He said, "If I did not have something, I would have been bedridden due to grief." People asked what that was. He replied, "A connection with Allah Ta'ala." May Allah Ta'ala grant it to all of us. Ameen

Combining Tafweedh and Dua'a

Some buzurgs due to being overtaken by some condition left out even making dua and regarded it to be contrary to *tasleem* and *tafweedh*. However, Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) said, "A person who is overtaken by conditions is excused. He cannot be imitated. One who has control over himself should be imitated and followed." Then he said, "Together with *tasleem* and *tafweedh*, to make Dua'a is the actual Sunnah. They will be combined in this way that one should continue asking Allah Ta'ala for well-being, and in the heart one must have this intention that if my Dua'a is not accepted, then too I will be pleased. My Murshid, Hazrat Maulana Shah Abrarul Haq Saheb (Rahmatullah Alaihe) said, "A believer is successful in all conditions i.e. he continues pleasing Allah Ta'ala in favorable conditions with gratitude and in unfavorable conditions with patience. Hazrat Maulana Shah Muhammad Ahmad Saheb Partabghari (Rahmatullah Alaihe) has so beautifully stated,

بے کیفی میں بھی ہم نے اِک کیفِ مسلسل دیکھا ہے

جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

جس راہ کو ہم تجویز کریں اس راہ کو اثقل دیکھا ہے

جس راہ سے وہ لے چلتے ہیں اس راہ کو اسہل دیکھا ہے

"We saw a continuous joy even in a state of joylessness.
In whichever condition He keeps us, we consider that condition

to be the most perfect. We found that the path which we choose for ourselves to be the most difficult path.
But we found that the path which He leads us on to be the easiest."

Tawakkul (Reliance on Allah Ta'ala)

Allah Ta'ala states, "Only upon Allah should the believers rely." Hazrat Ibne Abbas (Radhiallaho Anho) narrates that Rasulullah (Sallellaho Alaihe Wasallam) said, "From my Ummah, seventy thousand will enter paradise without any reckoning. These are the people who do not use amulets, do not believe in bad omens and have trust on their Sustainer." Some narrations state, "And they do not take medication." Thus, to use and not to use medication is Sunnah, for every person (weak and strong) there is easiness. The meaning of this is that they do not use impermissible amulets. Some have stated, "It is best not to use amulets at all." Taking of evil omens means that, for example, someone sneezes or an animal comes in front of someone, and now he regards it to be bad luck and falls into unnecessary doubts. However, good omens are permissible.

Incorrect notion regarding Tawakkul[1]

Today, some people have taken the meaning of Tawakkul to be abandoning all means and effort, and to sit idly. This meaning is completely incorrect. The Tawakkul taught to us by the Shari'at is that one should make use of means and avenues as the begging cup and believe that only Allah Ta'ala is the Giver. This means that the success of means is based on Allah Ta'ala's grace. Those who regard Tawakkul to mean abandoning of means' do they not open their mouths to eat and don't they chew their food and eventually swallow it. This is the means and avenue for food reaching the stomach. This shows that this meaning is incorrect. Similarly, for a person to be naturally uneasy when one's sustenance is delayed in not

[1] Reliance on Allah Ta'ala

contrary to Tawakkul. Despite having trust in Allah Ta'ala's promise of providing sustenance, if one is naturally uneasy then this is natural, because the time and amount is not specified, thus one does not know when and how much he will receive. In fact, the benefit of this is that he will be granted the ability to make excessive dua. Logically, he will thus be having trust on Allah Ta'ala.

PART 2

EVIL CHARACTER AND ITS CURE

- Ujub (vanity)
- Takabbur (pride)
- Gossiping
- Malice
- Jealousy
- Anger
- To desire evil for someone
- To think evil of someone
- Love of the world
- Desire for useless and impermissible speech
- Backbiting
- Lies
- Stinginess
- Lust
- Evil glancing
- Figurative love

Hazrat mentioned, "Not intending harm is not sufficient. It is necessary to intend not to harm." In the following poem, all the evil traits have been combined:

حرص و امل و غضب و دروغ و غیبت

بخل و حسد و ریا و کبر و کینہ

The Cure for the Sickness of Regarding Oneself as Great

This illness is very dangerous. It was this same sickness which caused Shaytaan to become rejected. Therefore, he uses this prescription, which he had tried on himself, on human beings with great ease, and finds it to be hundred percent beneficial in leading them as tray. This sickness causes a son to fight with his father; a student with his teacher; a Mureed with his Shaikh; and a slave with Allah Ta'ala. The first rejected one in the Divine Court, Shaytaan, was destroyed because of this sickness. For this reason, the buzurgs, to save their friends and servants from this sickness, tell them to be extremely cautious. Due to this sickness, a person regards himself to be greater and more superior than others in knowledge, worship, piety, wealth, honour, intellect or any other matter, and he regards others as lowly and despicable. Such a person is despised by others in the world, even though they may praise him whilst in front of him, due to fear or greed. Such a person does not accept anyone's advice and in fact fights with those who advise him. He does not accept the truth when someone tells him. The reality of pride has been referred to in the Hadith as,

بَطَرُ الْحَقّ

Not to accept the truth

غَمْطُ النَّاس

To regard people as low

Whoever finds these two signs within himself should immediately seek a cure for this illness, or else there is a fear that all one's good deeds may be reduced to dust. A Hadith states, "In whosoever's heart is pride equal to a mustard seed,

he will not even attain the fragrance of Paradise, never mind Jannah." Rasulullah (Sallellaho Alaihe Wasallam) said, "Whoever humbles and lowers himself for Allah Ta'ala, Allah Ta'ala will grant him honor and status amongst people, even though he regards himself as lowly. He who lives with pride, then Allah Ta'ala will disgrace him until he will be regarded as more despised than a dog and pig in the eyes of people, even though he regards himself as very great in his heart. Hazrat Thanwi (Rahmatullah Alaihe) has narrated this Hadith in his book "Khutubatul Ahkam." If one does not despise anyone but only regards himself as good, he regards his excellences and good conditions to be his own perfection and not a gift of Allah Ta'ala, and he does not have fear of losing or changing of any bounty whether it be knowledge, piety, steadfastness, spiritual exercises, worship, beauty, wealth, honor and good character, then this is referred to as Ujub (vanity). In Shari'at, both are prohibited. One saying of Hazrat Thanwi (Rahmatullah Alaihe) from "Kamalaat-e-Ashrafiyyah" is mentioned here, "when a servant becomes lowly and despised in his own eyesight, then he is good in the sight of Allah Ta'ala, and when he regards himself to be good, then he is evil in the sight of Allah Ta'ala."

The Cure of Pride and Vanity

The cure for pride is to think of Allah Ta'ala's greatness and to think of one's final result, i.e. "I do not know how my death will be." It is possible that Allah Ta'ala dislikes some action of ours that he throws water on all our actions. Moreover, it is possible that the person we despised had done one such action in his whole life, which Allah Ta'ala liked, whereby all his sins will be forgiven. Our buzurgs have mentioned one incident, which will greatly assist in the cure of this sickness. Girls of a certain locality beautified one girl (who was to be married). When she looked very beautiful with her

jewellery and smart clothing, her friends complimented her, "Sister, you look gorgeous. When you will go to your husband, he will really appreciate you." This girl began crying and said, "O my friends and sisters, I am not overjoyed with your compliments and praises. When my husband sees me, he likes me and compliments me, then I will be absolutely overjoyed." On hearing this incident, some buzurgs sobbed and fell down unconscious thinking that people praise us in the world, but we have no convincing knowledge of what decision Allah Ta'ala will pass over us on the Day of Judgment when He sees us. Thus, to regard oneself as good and a buzurg in this world is foolishness. We should take lesson from this girl's intelligence. Hazrat (Rahmatullah Alaihe) used to say, "When our death occurs on Imaan, then definitely we can celebrate all the actions we had done in our life. To celebrate before that and to regard yourself as great due to people's praise is foolishness!"

The cure for Ujub (vanity) is that one should regard every excellence and bounty to be a gift from Allah Ta'ala. Furthermore, one should continuously fear that it can be snatched away due to some evil action. One should always fear Allah Ta'ala's independence and quality of being Self-sufficient. The buzurgs have stated نیکیاں کرتا رہے اور ڈرتا رہے ***"continue doing good deeds and at the same time continue to fear (whether they are accepted or not)."***

This lesson is taught in the Hadith when Hazrat Aisha (Radhiallaho Anha) asked Rasulullah (Sallellaho Alaihe Wasallam) the meaning of the verse وَجِلَتْ قُلُوْبُهُمْ ***(their hearts are fearing)***. Are they the ones who drink and steal?" Rasulullah (Sallellaho Alaihe Wasallam) said, "No, O daughter of Siddeeq, they are the ones who fast, perform Salaah and give charity.

Despite all of this, they fear Allah Ta'ala that perhaps these actions are not accepted. These are the ones who hasten to good actions. (Mishkaat)

This Hadith teaches us that our heads should not become bloated on doing some good deed. One should fear also and make dua that our deeds be accepted. One should have fear that perhaps it is not accepted as well as the hope of acceptance. One should not have so much fear of it not being accepted that he altogether abandons doing good deeds. For this reason, Allah Ta'ala mentions at the end of this verse, "These are the ones who hasten to do good actions." The general people only seek forgiveness from sins. The special servants of Allah Ta'ala seek forgiveness after doing good actions also. They say, "How can we ever fulfill the rights of Allah Ta'ala's Greatness and Exaltedness?" Therefore, Rasulullah (Sallellaho Alaihe Wasallam) used to seek forgiveness thrice after every Fardh Salaah. The wisdom underlying this according to buzurgs is that the right of Allah Ta'ala's greatness cannot be fulfilled by anyone. For this reason, the Arifeen (those who have recognized Allah Ta'ala) seek forgiveness even after performing good actions.

Note: One person asked Rasulullah (Sallellaho Alaihe Wasallam), "A person likes that his clothing and shoes be nice. Is this all pride?" Rasulullah (Sallellaho Alaihe Wasallam) said, "Allah Ta'ala is beautiful and He loves beauty. Pride is not to accept the truth and to despise people." From this Hadith, we learn that one should not have evil thoughts of those buzurgs who wear beautiful clothing that he is proud. Being a buzurg does not mean living at the foot of a mountain, making a hut, eating dry bread and wearing torn clothing. If such a person has the world in his heart then he is a worldly person. If there is

no world in his heart, then together with kingdom, Allah's servant can also be a Wali.

اگر مال و جاہ ست و زرع و تجارت

چو دل باخدا ایست خلوت نشینی

"If together with wealth, honour, farming and business, one's heart is connected to Allah Ta'ala at all times, then this person is an Allahwala and a person in solitude."

This poem has been mentioned in Mazahir-e-Haqq, the commentary of Mishkaat Sharif. If a person sits at the foot of a hill or in the jungle and he waits for some prey to come, bringing for him some gifts or sweetmeats, then this person is a fraud and a worldly person. In short, Faqiri and being Allah Ta'ala's friend together with having good food, beautiful clothing and a spacious house can be attained by the companionship of some buzurg only on the condition that one follows the Sunnah and is steadfast on complete piety!

An Objection Concerning Ujub and its answer

At this juncture, one objection is that if Allah Ta'ala grants someone an excellence, but he does not regard it as an excellence, is this not ingratitude? The answer is that one should regard it to be a quality of perfection, but should not regard it to be his *own* excellence; he should regard it to be a divine gift and be grateful. Instead of having pride, he should always fear that this special bounty is not taken away from him due to his evil actions.

Destruction of the [1]Salikeen

Shaytaan destroys the *salikeen* very quickly by placing objections against one's Shaikh in the heart.

The Cure of Pride

From the teachings of Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe)

1. Ponder that I have not created the excellence found within myself but rather it is a gift of Allah Ta'ala.
2. This gift was neither due to my being worthy of it nor due to my capabilities. It has been granted solely by His grace and kindness.
3. The preservation of this bounty is also not within my control. When Allah Ta'ala wants, He can snatch it away.
4. Even though the one whom I regard as low does not possess this excellence at the present, Allah Ta'ala has the power to snatch away this excellence from me and grant it to him. Or alternatively, without snatching it from me, Allah Ta'ala can grant him a higher level of that excellence and can grant him such a lofty status that I will become dependent on him.
5. Even, if in the future, he does not attain it, it is quite possible that at the present moment he has within himself such an excellence which is concealed from me and everyone else. Allah Ta'ala is aware of his attributes, by which he is more beloved and accepted in Allah Ta'ala's sight than me.
6. If the possibility of any excellence does not come to mind then think that it is possible that he is more accepted in the sight of Allah Ta'ala than me and in the knowledge of Allah Ta'ala my acceptance is far less or completely non-existent.

[1] Those who are treading the path towards Allah Ta'ala and are in search of Him.

On the Day of Judgment, how many people who used to walk here will be on conveyances and how many people who were on conveyances here will have to walk. Then, what right do I have to regard him as low when I am not aware of my own result?

7. Whoever's' contempt comes into your mind, then do good to him and treat him with kindness. Make alot of dua for him. Consequently, love for him will be created, and the natural characteristic of love is that whoever one loves, he does not regard him with contempt. For this purpose, ask that person how he is and speak to him. In this manner, a relationship will take place from both sides and the essence of contempt will vanish.

The Difference between Riya, Ujub and Takabbur

Riya (show and ostentation) is always found in acts of worship and religious matters. Ujub (vanity) and Takabbur (pride) is found in religious and worldly matters. In pride, a person regards another to be low, whilst in Ujub, one regards himself to be good, even though he holds no contempt for anyone. With Takabbur, Ujub is binding, but with Ujub, Takabbur is not binding.

Note: However, if there is any person for whom it is Wajib to have hatred according to the Shari'at, then do not mingle with him and show love. However, do not despise him, due to fear for you own end. It is possible that in the future before death; he will repent and go into Paradise. Hazrat Rumi (Rahmatullah Alaihe) has said,

ہیچ کافر را بخواری منگرید

کہ مسلماں بودنش باشد امید

Do not look even at any disbeliever with contempt because it is possible that before dying, he can become Muslim.

However, one should have hatred for him in one's heart and a lack of contempt in the heart can be combined. As an example, if a handsome prince has placed ink on his face, thus blackening it, one will have hatred for the blackness on his face, yet will not regard the prince with contempt because it is possible that he will wash his face with soap, and again become pure and clean. Subhanallah! Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) solved such intricate problems with examples. In short, he has said, "Hate the sin, not the sinner." Just as every person is frightened of sickness, but regards mercy and compassion to the patient as necessary.

The Difference between Takabbur and Shyness

Shyness is a natural disinclination, which comes to the Nafs when doing any action contrary to habit or when any condition overcomes one. Due to extreme precaution, the Salik at times thinks it to be pride whereas in reality it is not pride. The yard stick to test it is that when one feels ashamed of doing a lowly action, if any person greatly honors or respects him, then does one still feel hesitation or not? If he does, then this is shyness, and if not then it is pride. Be careful of the interpretations of your Nafs that he does not include pride in you shyness. For detailed cure, ask your Shaikh.

Pride in the form of Humility

Hazrat Thanwi (Rahmatullah Alaihe) said, "At times, pride comes in the form of humility." This means that at times

humility is shown so that people regard one as great. The sign of this is that after being humble, if people do not honor and respect him, he feels bad. A true Allahwala does not regard himself to be worthy of respect.

The sickness of Jealousy and its Cure

Jealousy is when one feels displeased with the favorable conditions or some bounty of another person, and he desires that bounty be snatched away. This sickness is very dangerous; by it, tranquility is snatched away and the heart continually burns. A Hadith states, "Jealousy consumes the good actions of the jealous person just as fire consumes wood." Hazrat Maulana Shah Muhammad Ahmad Saheb (Rahmatullah Alaihe) has so beautifully composed two poems on jealousy,

حسد کی آگ میں کیوں جل رہے ہو
کفِ افسوس تم کیوں مل رہے ہو
خدا کے فیصلے سے کیوں ہو ناراض
جہنم کی طرف کیوں چل رہے ہو

Why are you burning in the flame of jealousy?
Why are you rubbing your hands in sorrow?
Why are you upset with Allah's decision?
Why are you moving towards Jahannum?

Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) has said, "If one becomes pleased in the heart on the loss of a bounty of another, even though outwardly he shows sorrow; then although inner happiness is not a sin due to being non-volitional, it is still a sign of imperfection. One should cure this forcefully by making lots of dua for that person. By doing this in abundance, Inshallah this imperfection will be removed.[1]

[1] Kamaalaat-e-Ashrafiyya, advice no.450

The Cure for Jealousy

If one is jealous of someone, then he should do the following:

1. Precede him in making salaam
2. Meet him before going on a journey
3. Upon returning from a journey, bring him some gift even though it is small in value.
4. Praise him in you gatherings.
5. Occasionally invite him for a meal.
6. Make abundant dua'a for him.
7. If anyone speaks ill of him, stop them strictly. Tell them that it is Haraam (prohibited) to backbite as well as to listen to it.

By practicing on these guidelines for a few days Inshallah, this sickness will be cured. Instead of burning within yourself due to jealousy, you will attain love for him and the heart will become light like a rose. It will be free and full of tranquility for Allah Ta'ala's remembrance and worship.

Malice and its Cure

If someone harms any Muslim and he does not have the ability to avenge it, then a slight amount of anger remains in the heart. By controlling one's anger, a burden is felt on the heart and purposely one desires evil for that person. This is referred to as ***malice***. The cure is to forgive him and to force oneself to meet him. Besides this, the cure is actually the same as has been mentioned above regarding jealousy.

The Cure for Greed and Love for the World

The best cure for it is to attend the gatherings of the friends of Allah Ta'ala and to learn from them the manner of acquiring a relationship with Allah Ta'ala. When one's connection with Allah Ta'ala becomes entrenched, then the heart will automatically become disinclined from the world. Only remembrance of Allah Ta'ala and the company of the friends of Allah can remove this sickness. Thinking abundantly

of the world's instability and death is very beneficial. Reciting these poems in abundance will also purify the heart of the love of the world:

دبا کے قبر میں سب چل دیے دعا نہ سلام

ذرا سی دیر میں کیا ہو گیا زمانے کو

After burying me in the grave, they all have left
Without dua'a, without salaam
What has happened to people in such a short while?

یہ چمن صحرا بھی ہوگا یہ خبر بلبل کو دو

تا کہ اپنی زندگی کو سوچ کے قرباں کرے

Inform the nightingale that this garden will one day become desert
So that it may ponder before sacrificing its life

آ کر قضا باہوش کو بے ہوش کر گئی

ہنگامۂ حیات کو خاموش کر گئی

Death came and rendered the conscious unconscious
It simply silenced the activities of life

قضا کے سامنے بے کار ہوتے ہیں حواس اکبر

کھلی ہوتی ہیں گو آنکھیں مگر بینا نہیں ہوتیں

In front of death, the senses become useless, O Akbar
The eyes are open but they are unable to see.

Occasionally, visit the graveyard and witness with your own eyes the end result and condition of the worldly people- where are their palatial homes, their vehicles, their wealth and their servants?

Now only their good deeds can assist them.

شکریہ اے قبر تک پہنچانے والوں شکریہ
اب اکیلے ہی چلے جائیں گے اس منزل سے ہم

"Thanks, to you who is conveying my body to the grave, thanks
Now, I will be going all alone from this stage onwards"

Just as one prisoner cannot free another prisoner-the one who frees must come from outside-similarly one worldly person cannot free another worldly person from the love and fetters of this world. For this, the company of the Allahwala is necessary who outwardly are in the world but as regards to their souls, they have transcended the world. The following is poem of mine:

دنیا کے مشغلوں میں بھی یہ باخدا رہے
یہ سب کے ساتھ رہ کے بھی سب سے جدا رہے

Even in the pre-occupation of the world, he remained with Allah Ta'ala
Being with all, he remained isolated from all.

Inappropriate Anger and its Cure

In anger, the intellect does not remain sound, and one is unable to think of the consequences. For this reason, unbefitting words escape from the mouth and oppression and excesses are committed by the hands. At times in a rage of anger, a person utters three divorces and then is forced to cry for the rest of his life. Sometimes in a fit of anger, a person hits wildly without thinking, killing the other person and thus destroys homes and families for generations to come! A Hadith states, "Anger is from Shaytaan, and Shaytaan has been created from fire. The cure for fire is water. Thus, when anger comes, make wudhu." The cure for anger is that one should move away from the one who has angered him. If he does not move away, then one

should himself move away. Then think that even though this person has wronged me, taken my right and disobeyed me, day and night we continue disobeying Allah Ta'ala so much more and are negligent in fulfilling His rights. Inspite of this, Allah Ta'ala does not snatch away His bounties and favors from us. Just as we desire that Allah Ta'ala should forgive our sins, similarly we should desire to forgive the sins of Allah Ta'ala's servants. How many sins we wish to be forgiven on the Day of Judgment, so much we should forgive the sins of Allah Ta'ala's servants and bestow favors on them. Inshallah, by thinking of this, one's heart will begin to lighten. Recite,

اعوذ باالله من الشيطان الرجيم

a few times, make wudhu and drink cold water. If you are standing, then sit down. If you are sitting, then lie down. Think of Allah Ta'ala's anger. When your anger lessens, and your mind becomes sound, then select an appropriate punishment. An example of this is then you become angry for the sake of reformation of your child, then when your anger subsides and after careful consideration, punish only as much as is allowed in the Shari'at. By repetition, one's anger will be reformed.

An Exemplary incidents of not Controlling one's Anger

Controlling one's anger feels a burden on one's Nafs, but it's result is always favorable. Even an enemy becomes a friend. On the other hand, by vanity one's anger, even a friend becomes an enemy. Gradually, a person due to this evil character loses all helpers. One person, was extremely evil-natured and use to vex his neighbors. When his wife passed away, he was forced to hire workers to cleans his impurities. Rasulullah (Sallellaho Alaihe Wasallam) said, "A strong one is not he who defeats others in wrestling. A strong one is he who controls himself at the time of anger." Allah Ta'ala has praised those who swallow their anger, those who forgive the wrong-doings of people and those who do good to them. Regarding

loss of wealth, one should think that whatever occurs, occurs by the command of Allah Ta'ala and by patience, one receives reward. By reciting,

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْن

on such occasions, one has been promised a better bounty. Think that by exacting revenge, one's reward will be lost, and he will attain no benefit at all. In anger, if one takes revenge and he has to oppress the other party, then he will have to separately bear Allah Ta'ala's punishment and seizure.

INCIDENT ONE

A buzurg, Hazrat Bayazid Bustami (Rahmatullah Alaihe) was walking along when an enemy of his threw a basket of ashes on top of his head. Hazrat said, "Alhamdulillah." His disciples asked, "Was this an occasion to say Alhamdulillah?" He replied, "The one who was worthy of being burnt by fire due to his disobedience, why should he not be grateful that only ashes fell on him?"

INCIDENT TWO

Two men were fighting in front of Hazrat Maulana Rumi (Rahmatullah Alaihe). One said, "If you swear at me once, I will swear at you ten times." Hazrat said, "Swear me one thousand times, I will not reply with even one vulgar word." Both of them fell down, kissed his feet and reconciled."

INCIDENT THREE

Hazrat Shaikh-ul-Hadith Maulana Zakariyya Saheb (Rahmatullah Alaihe) rebuked one servant. He sought forgiveness. Hazrat said, "You always trouble like this, till when must I bear this attitude of yours? Hazrat Maulana Ilyas Saheb (Rahmatullah Alaihe) was sitting close by. He whispered into his ear, "Just as much as you want Allah Ta'ala to forgive

you, forgive His servant's faults here."

A beautiful and Effective contemplation to cure Anger

When anger completely overcomes one, then immediately think,

If I control my anger at this time and forgive, then Allah Ta'ala on the Day of Judgment will hold back His punishment from me.

This glad tiding is found in the narration of Hazrat Anas (Radhiallaho Anho).

Evil Glances, Treachery of the Heart and Worshipping of beauty

Amongst evil character traits, this sickness is very dangerous. In the beginning, its harms are not perceived. A man feels at the inception, that he is only making his heart pleased with these beauties. He is not taking anything from them, nor is he giving them anything. This thought is a mere deception because by evil-glancing and filthy thoughts not only is the heart affected, but also one's sperm becomes thin, his health begins to deteriorate, the enjoyment of worship is snatched away, he does not experience joy in his Zikr and worship. Some incidents lead to disastrous results. May Allah Ta'ala save us! Due to one person's evil glancing, the love of a beautiful woman penetrated into his heart in such a manner that even when he was told to repent, he said, "I repent from all sins. However, I will not repent for the extreme love which I have for my beloved." When he was told to recite the Kalimah, he said, "The pleasure of my beloved is more beloved and valuable to me than the pleasure of Allah Ta'ala. (May Allah Ta'ala protect us). In this way, he left the world in state of disbelief.

Shaytaan makes a concerted effort to involve salikeen

(those treading the path to Allah Ta'ala) in these two sicknesses

1. The trap of women
2. The love of handsome boys

Note: At times, Shaytaan mesmerizes one's gaze that even an ordinary looking person appears to be extremely good-looking. In every gaze, there are thousands of arrows and quivers hidden. Maulana Rumi (Rahmatullah Alaihe) has referred to this condition as 'tambhiyyah.' This is a very dangerous condition. Hazrat Thanwi (Rahmatullah Alaihe) has explained this state, "O Allah! Protect Ashraf Ali form this condition." He further writes, "When Allah Ta'ala through His mercy saves one from this condition, then this condition is called 'tambih.'

It is astonishing that some foolish people do not regard these things as sins. In one hand is a tasbih, on the other side, one is staring at women and young boys with an evil intent, whereas in the Shari'at both these actions are prohibited (Haraam) and a major sin. The one who persists and continuously perpetrates this action is a transgressor and an open sinner. Such a person will not even whiff the fragrance of Allah Ta'ala's closeness.

Love affairs and evil glancing destroys physical as well as spiritual health. It causes one to become disgraced in this life and the hereafter. If this sickness is found during one's student days, it weakens one's heart, mind and memory and eliminates knowledge from the heart. It deprives the seeker of religious knowledge from the blessings of knowledge and piety and leaves him eternally bereft of perfection and progress in knowledge and action.

Therefore, one should treat this sickness with great concern, care, and determination. Never regard this poison as honey and never regard this cause of destruction to be a cause of happiness and joy. When Allah Ta'ala has commanded us to protect our gazes, then how can there be any benefit and goodness in this action? Who can be more well-wishing than Allah Ta'ala on His servants? In short, evil glancing and love

affairs are an extremely dangerous sickness, which destroy one's religious and worldly life. There is no place in this booklet for detail. If you want to study their harms in detail, then refer to this weak one's book "Remedies to Spiritual Maladies."

Evil Glances and Illicit Love Affairs

According to every person's nature, this sickness is found in different levels, some to a severe extent and some even more severe. Some become involved in this illness as soon as they attain maturity.

Reformation for Children

Therefore, parents from childhood should be concerned about saving their children from this illness. By destroying one's youth, one will inevitably be deprived of attaining academic treasure. From a young age, keep a careful watch over them. Keep them far away from cinema houses, television and evil company. Together with this, instill within them the fear of Allah and the punishment of the fire of hell. Occasionally, take them to the gatherings of buzurgs. As far as possible, do not keep your children away from your care. Whilst they are young, abstain from leaving them and journeying out of the country without severe need. Due to the father's absence, children very quickly become free. They cannot be controlled by the mother and become careless. Continue making fervent dua to Allah Ta'ala for the piety of one's children. Read this dua'a after every Fardh Salaah,

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Keep your children engaged in different permissible activities. By having a busy life, one is generally protected from Shaytaani traps.

Reformation for those who are Mature

1. Make a habit of doing some Zikr daily. If there is any buzurg in your locality, then consult with him. Otherwise, recite Durood Sharif 300 times, la ilaha ilallah 100 times and Allah, Allah- 100 times. One should daily recite a portion of Qur'an and be punctual in offering Ishraq, Awwabeen and Tahajjud. If one is unable to awaken in the last portion of the night, then one should perform two or four rakaats Nafl after performing the sunnats of Isha Salaah, before witr, with the intention of Tahajjud. By punctuality in Zikr, recitation and optional prayers, light will be created in the heart. The light of Truth (Allah Ta'ala) cools the fire of desires. Maulana Rumi (Rahmatullah Alaihe) said, " The fire of the sensual desires of the Nafs can only be cooled by the Light of Allah Ta'ala.

   Note: One important point is that some people practice on the demands of sin, desiring thereby to weaken it. They feel that by committing the sin this desire and demands of sin will lessen. This is a clear deception. With every sin, the desire to commit sin only increases. Only for a short while is there a decrease. Thereafter, the flame rises even more than before. The thought of lessening sin by sin is like one who washes stool with urine, thinking that the impurity of the stool will be lessened. Such people always remain perplexed and will never become pure from sin. Therefore, muster courage and do not practice on the demands of sin. If at times, one becomes overpowered and he misuses his eyes then he should at least perform four rakaats of Nafl, give some charity and repent remorsefully and earnestly.

2. When the desire to sin arises, then muster courage. Make dua'a intensely. Perform two rakaats of Salaatul Hajaat and seek Allah Ta'ala's protection. Engage yourself in some permissible and good work, visit a friend, amuse yourself or involve yourself in buying goods and other necessities for your wife and children. In this way, the inclination and sharpness of the thoughts of the Nafs will be weakened. It will soon become overpowered and become non-existent.

This prescription is very beneficial. Hazrat Khawajah Saheb (Rahmatullah Alaihe) composed it in poetic form. These are all the advices of Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe),

طبیت کی زور پر ہے تو رُک
نہیں تو یہ سر سے گزر جائے گی
ذرا دیر کو تُو ہٹا لے خیال
چڑھی ہے یہ ندی اتر جائے گی

"When the desire (to sin) is strong, then stop it.
If not, it will pass over your head.
For a short while, remove thoughts of it
This river which has risen will descend"

3. Do not be frightened of this striving. Be prepared to control this sorrow your whole life. This is what ashiqi (being on ardent lover) is all about- that you should place the neck of every desire of your Nafs under the sword of Allah Ta'ala's command! You should happily bear whatever difficulty there is in not allowing yourself to sin and in protecting your eyes. This is a martyr fighting in Jihad-e-Akbar (the greatest jihad). Even though he is alive, continuous martyrdom is taking place internally.

ترے حکم کی تیغ سے میں ہوں بسمل
شہادت نہیں میری ممنونِ خنجر

I am being slaughter by the sword of your commandment
My martyrdom is not in indebted to a dagger.

To become a martyr once under the sword of a disbeliever is easy. In this great jihad, one is forced to waver the sword of the divine commands over one's evil desires his whole life

کمالِ عشق تو مر مر کے جینا ہے نہ مر جانا
ابھی اس راز سے واقف نہیں ہیں ہائے پروانے

"Perfection of love is not to die, but to live dying (i.e. breaking your desires)
O the moth is not as yet aware of this secret."

4. One should remain under the supervision of some friend of Allah Ta'ala for complete cure. Such spiritually sick people must remain for a while in the company of a perfect guide who follows the Sunnah, has piety and has been given permission to give beyat by another perfect Shaikh, until one attains a special connection with Allah Ta'ala in the heart referred to as nisbat-e-batni. By attaining a connection with Allah Ta'ala, it becomes very easy for a salik to protect his Nafs.

5. Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) has given a prescription in two lines for saving oneself from all sins.

- **A.** Before sinning, prevent your Nafs with all your might
- **B.** If you err due to the evil of your Nafs, then repent with a sincere heart.

6. Continue beseeching for one's protection in the Divine court by making dua'a earnestly and humbly. Keep the place of your Sajdah wet with your tears. If you cannot cry, then imitate the form of a crying person. Dua'a is a great bounty and a means of attaining Allah Ta'ala's mercy and grace. Only by the grace of Allah Ta'ala can a servant be protected from sins and can he fulfill the Divine commands. Hazrat Maulana Rumi (Rahmatullah Alaihe) has said, "O Allah! If thousands of traps of sins are in front of us, but Your grace is with us to assist us, then we have no sorrow." He also has said, "By not having the kindness and grace of Allah Ta'ala, the one hunting the deer becomes entrapped in the jaws of the boar." Therefore, never be proud of one's piety and

abstinence. Be afraid at all times. Continue making dua and crying to Allah Ta'ala for protection. Never look towards your own strength. Regard your success to be based on humility. If Allah Ta'ala removes His grace, kindness and assistance, then a pious person as firm as an elephant and a lion, will also slip and be destroyed. On the other hand, if Allah Ta'ala makes His grace and kindness our protector and consoler, then a salik as weak as a mosquito will be honored and bestowed with the highest stages of divine closeness. One will see the animal of Nafs and the schemes and plans of Shaytaan running away in front of the lion-like courage of this person, just as deer, cheetahs and many huge horned animals like stags run wildly when they see a lion.

7. Shaytaan makes a person feel despondent due to this sickness. When a Salik, inspite, of spending a period making Zikr, contemplation and companionship with the friends of Allah Ta'ala, he still perceives within himself evil demands of his Nafs, he begins to think, "I cannot remain on this path." This is not a path of eunuchs but rather it is the path of men. To refrain from acting on the dictates of sin is referred to as piety. If these desires were not present, then how will piety come into existence? Therefore, do not be perplexed even if you have to strive and make effort your whole life. However, this struggle will gradually become easier, but, if by not abstaining i.e. evil glancing, once again the desire becomes strong and leads to agitation, then this is your fault. The path was not difficult. You have made it difficult. In any case, in all conditions do not lose courage. Khawajah Saheb (Rahmatullah Alaihe) has beautifully stated,

نہ چت کر سکے نفس کے پہلواں کو

تو یوں ہاتھ پاؤں بھی ڈھیلے نہ ڈالے

ارے اس سے کشتی تو ہے عمر بھر کی

کبھی وہ دبا لے کبھی تو دبا لے

If you cannot defeat the wrestler of the Nafs
Then do not leave your hands and feet loose
You have to fight it (Nafs) your whole life
Sometimes it succeeds and sometimes you succeed

Sometimes, Shaytaan makes people lose hope in this way that what reward and divine closeness will a person like you attain who has broken his repentance over and over? Such unworthy people like you will remain deprived of His high court. This is the path of pious people. The answer to this is that undoubtedly the breaking of our repentance is a very great sin. However, we do not have any other sanctuary; we do not have any other deity. Wherever we may go, there is no other place for us besides Allah Ta'ala. If He is a only Rabb (Creator) of the pious, then is there another Rabb for us sinners to whom we can turn? We are also His. We will repent and cry before Him, making Him happy.

Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) said, "If the one who makes repentance is not raised up with the perfect ones, he will definitely be raised with the repenters, Inshallah." The following words appear in the Hadith Sharif, "O Allah, nothing can hold back Your favors." Then why should one become despondent? Continue beseeching Allah Ta'ala for His mercy. Whatever you receive, you will receive by Allah Ta'ala's grace. This advice is only to save one from despondency and not for making one audacious to commit sin. One should fear disobeying Allah Ta'ala just as one fears a snake and a scorpion. Continuously make earnest dua for your own reformation and ask your friends and elders to make dua also, more so your spiritual guide and Shaikh. Make continuous requests to him for dua'a.

بس ہے اپنا ایک نالہ بھی اگر پہنچے وہاں
گرچہ کرتے ہیں بہت سے نالہ و فریاد ہم

It is sufficient for just one lamentation of ours to reach there (to Allah Ta'ala)
Even though we engage in many lamentations and appeals

This means that the day one request, one dua is accepted our work will be done. Otherwise, our every dua'a and cry reaches thee. Here reaching means acceptance.

8. The most effective and successful cure is to enact a connection with some spiritual guide. Inform him of all your conditions relating to you reformation. Whatever he proposes, practice upon it with your heart and soul.

Evil Thoughts and its Cure

By this illness, other illnesses of enmity, hatred regarding others as low, jealousy and backbiting is created. When any evil thought appears regarding anyone, then immediately think, "I will have to present a proof and evidence on the Day of Judgment for this evil thought. We do not possess any definite proof and evidence, so why should we fall into this dispute? Why don't we have good thoughts so that we can continue receiving reward without proof and without evidence? Those people who take stones from one place to another, creating enmity and hatred amongst the Muslims are referred to as talebearers. The cure for him is to catch him by his hand and take him to the person concerned. Ask the person, "This person is narrating this speech of yours to me." If it turns out to be false, then he will never carry tales again. If it is true then this person will feel ashamed and seek pardon. He will then not possess the courage to make tales about you.

Twenty Evils of the Tongue

1. To make futile speech
2. To speak more than necessity.
3. To narrate non-sensual tales of sinners and wrong-doers.
4. To debate
5. To fight
6. To swear
7. To be foul-mouthed and to utter disrespectful words to elders
8. To curse- this habit is found greatly in women.
9. To sing songs and poems contrary to the Shari'at
10. To laugh over the limit.
11. To speak belittling words
12. To expose someone's secret
13. To make false promises
14. To speak lies. However, if one lies to make peace between two Muslims or if an oppressed person speaks lies so that he can receive his right, then this is permissible.
15. To back-bite- this means to speak in someone's absence such words that if he was present he would feel bad, even if it is true. This action is forbidden. The good actions of those who backbite will be snatched away and given to the other person.
16. To carry tales
17. To praise or flatter someone in his presence. However, if there is no fear of greatness entering his heart by your praises, but rather his spirits will raise to do good actions, then there is no harm.
18. Not to be concerned of finer errors in one's speech (e.g. many people say, "Hazrat, whatever dua emerged from your mouth will definitely be accepted, or above Allah below, you are our support." All of this type of speech is shirk (polytheism).
19. For the general public to ask the Ulama such questions which have no relationship with their necessities i.e. to

waste their time in futile and unnecessary questions.

Cure

The cure for all the ailments of the tongue is that one should always think before speaking. Whatever I want to say, will my Master and Sustainer be happy with it or not? If the thought comes that he will be happy, then speak, and if there is fear that he will be displeased, then remain silent. Shaikh Sa'adi (Rahmatullah Alaihe) has said, "Do not speak without speaking, even if you have to keep quiet for a while. So what sorrow can there be that after keeping quiet for a while, you then speak beneficial speech?

NARRATIVE: Once there was severe drought, suddenly, abundant rain fell. A buzurg remarked, "Today Allah Ta'ala has sent down rain at the right time." He received inspiration, "O disrespectful one! Did We ever send down rain on the wrong occasion?" He immediately began weeping and with great regret, repented. One should be very cautious in one's speech.

Riya (Ostentation) and its Cure

To perform good actions with the aim to show people and to gain praise and honor is referred to as show and ostentation. In Arabic, it is called riya. On the Day of Judgment, such noble actions which were done for show will be a cause for punishment in the Hell fire, instead of a means of gaining reward. However, before death, if one repents there is hope of being forgiven. This show becomes apparent in different ways. At times a person verbally shows off, "Today, we have given so much charity." We woke up at night and performed so many rakaats of Tahajjud. That is why I am so tired." "I am gifting you this tasbih, which I brought on my second Hajj." In this way, the reward of two Hajj is destroyed in one sentence. At times, one does not utter anything verbally. In front of people, he sits closing his eyes and bowing his head so that all can

understand that he is a great pious person and lives by the Arsh (Divine Throne) and his relationship with the world is only outwardly, whereas he is head-to-toe drenched in this world. At times one shows his eyes to be closed so that others can know that he was awake the whole night, and now sleep is overpowering him. Another form is when one lengths his ruku and Sajdah in his Nawafil in the presence of someone so that he will think that this person is a great saint. All these sicknesses of show are created by desire for attaining honor in the eyes of the creation.

Cure for Riya

The cure for this is to ponder that neither will we remain nor will the creation remain to whom we show our good actions and from whom we desire name and honor. All of us will become dust in the grave. Only the pleasure of Allah Ta'ala will be of benefit. In Mirqat, the commentary of Mishkaat, Mullah Ali Qari (Rahmatullah Alaihe) has written that when Zubaidah, the wife of Haroun Rashid, the Khalifah in Baghdad, passed away, then a buzurg saw her in a dream. He asked her, “How did Allah Ta'ala deal with you? She replied, “I was forgiven.” He asked, “Was it due to your social welfare work?” she replied, “No, all of that went to its people.” Our forgiveness was due to the blessings of noble intentions.” This means that in social welfare work, due to desiring honor, fame and name all of these actions have gone to these false deities. All of this came to no benefit. For this reason, Allah Ta'ala’s special servants despite doing good actions, fear if it is accepted or not. My spiritual guide, Hazrat Shah Abdul Ghani Phulpuri (Rahmatullah Alaihe) used to say, “Continue doing (good actions) and fearing (whether it is accepted or not)”

This weak servant (the author), makes this dua, “O Allah! Forgive me by Your mercy; for our good actions which have become mingled with show, evil, etc. from the side of our Nafs.” A dua has been shown in the Hadith Sharif for safety from show. Read this in abundance. There is hope that Allah

Ta'ala will protect us from this sickness by the blessing of this dua. This dua'a is,

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِكَ اَنۡ اُشۡرِكَ بِكَ شَيۡئًا وَّ اَنَا اَعۡلَمُ وَاَسۡتَغۡفِرُكَ لِمَا لَا اَعۡلَمُ

O Allah! I seek Your protection that I may have included some other objective together with seeking Your pleasure in Your worship knowingly, and I seek protection for that show which I have done unknowingly.

May Allah Ta'ala grant all of us sincerity.

I would like to mention one point of experience, which all Mashaikh have written:

The wealth of sincerity will be attained with the company and service of the friends of Allah Ta'ala. The companionship of the friends of Allah Ta'ala is a very important and necessary act of worship, by which the soul of sincerity is blown into all forms of worship.

Backbiting

This refers to speaking ill of any Muslim in his absence or anything related to him e.g. his children, vehicle or house. This may be verbal, by hand signs e.g. making a sign that he is short, by pointing to one being one-eyed or blind by eye-signs, by bending one's back alluding to someone's bent back, or by raising one leg and walking referring to someone's limb. In short, to make mention of your brother in such a way that if he was present, he would be upset and saddened. Thus, when you speak about any person, think first if he was present here would he be pleased or displeased with my speech. If your heart feels that he will be displeased, then this is back-biting, even if what is said is true. If the speech is not true, then this is referred to as *buhtaan* (slander) and this too is prohibited.

Some people make mention of a person's house, vehicle, wife or children in such a way that if he was present, he would have felt bad due to his special connection with them. This is also back-biting. However, with the intention of reformation, if one informs parents of their children, teachers of their students or

spiritual guides of their *Mureed* then this will not be backbiting. Similarly, if one comes to know of someone intending to cause harm to somebody else then to inform him with this intention that he will be saved from harm is necessary and this is included in having concern for your Muslim brother.

A Hadith states that back-biting is more severe then fornication. The scholars have stated that the reason for this is that fornication is amongst Allah's rights. If one seeks forgiveness and repentance from Allah Ta'ala, there is hope of being forgiven. However, back-biting is a servant's right. As long as the person does not forgive, he will not be forgiven. Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) said, "Backbiting is the father and son of enmity." This means that at times by backbiting, enmity and hatred is created and at times enmity was originally there. Then a person begins to backbite. The person whose lineage is so despicable that he is the father and the son, then from this, we can understand how evil this sin is.

Today, there is hardly any gathering in which backbiting is not found. Never mind the general masses, even the Ulama and the elite are involved in it. For this reason, Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) has with great emphasis encouraged leaving of this sin. If one is granted the ability, then he should seek forgiveness from those whom he backbitten. However, if he is not aware of this backbiting, and by seeking forgiveness and informing him, there is a fear of causing sorrow and creating hatred and enmity in the heart, then make a firm and sincere intention, "I will not backbite in the future." Praise him especially in the gathering of those people in front of whom you had backbited. Accept your error and make dua'a for him. Make some recitation or at least recite surah Ikhlas thrice daily for sometime and convey the rewards to those whom you had backbited. There is hope that on the Day of Judgment, Allah Ta'ala will ask those people to forgive this sin. When these people themselves see the reward sent to them, then they will feel mercy and forgive. However, do not make conveyance of reward an excuse to backbite. Allah

Ta'ala knows well the intention within the heart. At times, there is fear of an evil end due to backbiting about accepted servants of Allah Ta'ala. Nobody can judge who is accepted by Allah Ta'ala. At times, a person outwardly appears to be a simple ordinary Muslim. However, some of his actions done in solitude have caused him to have a high status in the sight of Allah Ta'ala. Similarly, the converse also holds true. On the Day of Judgment, many people walking will be on conveyances and many on conveyances will be seen walking. May Allah Ta'ala grant us all the ability to honor all Muslims and abstain from backbiting. Ameen

Backbiting is generally caused because of evil thoughts and pride. If one is concerned about himself, then his gaze will not fall unto the faults of others. Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) said, "Whoever has concern of his evil condition, then at all times he will fear Allah Ta'ala regarding himself so much that never mind Muslims, he will regard himself worse than disbelievers and animals. Hazrat Sa'adi Shirazi (Rahmatullah Alaihe) said, "

ازیں بر ملائک شرف داشتند

کہ خود را بہ از سگ نہ پنداشتند

The friends of Allah Ta'ala, due to fear of their result on the plains of Resurrection, do not regard themselves better than even dogs. The reason for this is that a person who has an evil end, then dogs and even pigs are better than him since there is no punishment in hell for them. Due to this servitude and annihilation, they even surpass angels in honor, since Allah Ta'ala desires humbleness, servitude and annihilation from His servants. There strength will not avail one. By crying, one's work is accomplished. This is the crux of sulook and Tasawwuf. In fact! Whoever possesses such humility, he will show compassion to all of creation, not cause harm to anyone, and will not take revenge. Allamah Abdul Qasim Qushairi

(Rahmatullah Alaihe) has written, "A person who takes revenge, becoming overpowered by the fervor of revenge, can never be a friend of Allah Ta'ala. A friend of Allah Ta'ala is he who is forebearant and who continues making dua for those who vex and trouble him. Hazrat Maulana Muhammad Ahmad Saheb (Rahmatullah Alaihe) has composed this amazing couplet,

جور و ستم سے جس نے کیا دل کو پاش پاش

احمد نے اس کو بھی تہہ دل سے دعا دیا

"Whoever has broken my heart into bits by his oppression
Ahmad has also made dua'a for him from the recess of his heart."

Some people are quite advanced and particular in Ishraq, Awwabeen, Zikr, muraqabah (meditation) and *tasbihaat*. However, if someone causes them any difficulty or some matter contrary to their temperament occurs, then, they place their *tasbih* in their pockets and start uttering obscenities and vulgar language. Then, they do not see who they are addressing: Is this our elder or junior? They forget whether it is their parents, teacher or Shaikh. It is regarding such people that this statement is well known.

گھڑی میں اولیاء گھڑی میں بھوت

"At one moment, they are Auliya, at another they are beasts"

Whoever keeps before himself the anger of Allah Ta'ala at all times, forgets his own anger. To use one's anger in the pleasure of Allah Ta'ala is only achieved after annihilating the Nafs. Hazrat Umar (Radhiallaho Anho)'s anger before accepting Islam, was used against Islam. However, by the nurturing of Rasulullah (Sallellaho Alaihe Wasallam) and due to the blessings of his company, this anger was then used against the disbelievers and hypocrites. Today also, if a person's anger is reformed, then he will become angry on his

Nafs to abstain from sin. He will forgive the errors of Allah Ta'ala's creation. He will show compassion and mercy to them. He will compel his Nafs to respect the elders, have compassion on the young and honor the Ulama. Practicing on this for a period of time, although difficult initially, will become a habit and natural.

Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) said, "You will not see a person being hanged backbiting about a person caught for a minor crime. You will not see a person suffering from leprosy, laughing at one who has a cough. Therefore, those whose gaze is on the frightening accounting of the Day of Judgment and his final result will not laugh or backbite others. Neither will he have the time nor courage to do so. My poem is,

نامناسب ہے اے دلِ ناداں

اک جزامی ہنسے زکامی پر

"Truly inappropriate it is O foolish heart
For one suffering from leprosy to laugh at one with a common cold."

Speaking Lies

Rasulullah (Sallellaho Alaihe Wasallam) said, "Hold firm on the truth. Verily truthfulness guides a person to good actions, which leads him to paradise. Abstain from lying. Lies guide a person to wrong-doing, which leads him to hell."
Note: Some people speak lies just to make others laugh. Such people are actually preparing the means of crying just because they want to make others laugh.

Vulgar Language

When anger overcomes one, then at times even some learned people and some who are engaged in Zikr, meditation and worship become vulgar in their speech. Vulgarity in speech

is even contrary to self-honor, shame and dignity. A person should ponder, how can we use the same mouth which we use to make recitation, to recite Durood Sharif and to take the pure name of Allah Ta'ala, to utter such impure words. This habit cannot be found in any pious and honorable person. This sickness generally occurs when one is overpowered by anger. Therefore, the cure for this is the same as that for anger. Use your courage. Save yourself from disgrace and embarrassment. Visualize Allah Ta'ala's act of listening- Allah Ta'ala is listening to my foolish utterances. On whomsoever you have unjustly beome angry, sworn or used incorrect language, then hold his feet and seek forgiveness, no matter how much one's Nafs feels disgraced. Ponder that the difficulty here is much less that the difficulty of hell, wherever this type of error occurs, give some money in charity so that the Nafs feels some sorrow. Make binding on oneself a penalty of some rakaats of Nafl Salaah. Stay in the company of honorable and respectable people who do not use such speech. Continue beseeching Allah Ta'ala for your reformation. Inshallah, by mustering courage and by the blessings of dua'a, this sickness will be expelled.

Harshness

Rasulullah (Sallellaho Alaihe Wasallam) said, "Allah Ta'ala loves softness and He grants, due to softness, such bounties which He does not grant on harshness." In another Hadith, Rasulullah (Sallellaho Alaihe Wasallam) said, "The person who is deprived of softness is deprived of all goodness."

Not Forgiving People's Mistakes

This is also a sign of harshness and a hard heart. Rasulullah (Sallellaho Alaihe Wasallam) said, "If a person seeks forgiveness from his Muslim brother and he does not accept, then he should not come to me at my pond of Kawthar." This means that if someone wrongs you and then asks for forgiveness, you should forgive him.

Abstaining from Speaking

Rasulullah (Sallellaho Alaihe Wasallam) said, "It is not permissible for a Muslim brother to stop speaking to his Muslim brother for more than three days. If he dies in this condition, he will go to hell." This refers to one who stops speaking due to some worldly reason.

Promises and Trusts

Rasulullah (Sallellaho Alaihe Wasallam) said, "There is no Imaan for he who has no trust. There is no religion for him who does not fulfill his pact."

Here, the main evil qualities have been mentioned. By the blessings of abstaining from these, Inshallah all one's evil qualities and traits will be reformed.

An Important Advice of Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihe) regarding one's Shaikh

If a person has remained for a considerable period in the company of a Shaikh and he has not felt any effect by his company, then he should seek the company of a different Shaikh. Because the actual aim is Allah Ta'ala's Being and not the Shaikh. However, one should not form evil thoughts of the first Shaikh. It is possible that he is perfect and perfects others; however, in this case, it was not decreed. Similarly, if one's Shaikh passes away before achieving his objective or the Shaikh does not give time to his Mureed, then too one can search a different Shaikh. One should not think, "What is the need for another Shaikh? I will attain faidh (spiritual effulgence) from the grave of my Shaikh." This is because the blessings of the teachings and reformation cannot occur from the grave. Only a *saheb-e-nisbat's* condition can progress.

NECESSARY NOTE

However, to leave the Shaikh due to greed, evil

thoughts or harshness and reprimands from the Shaikh is clear deprivation. There is a fear of one's connection with Allah Ta'ala being severed. Such a person will become famous as a rolling stone. He will be deprived of the blessings of the path. May Allah Ta'ala grant us sound understanding, humility and servitude. Ameen.

Since the Shaikh is a complete Khalifah and deputy of Rasulullah (Sallellaho Alaihe Wasallam), one must show utter love and respect to him. One should think, "For me, there is no one better and can grant me more benefit than my spiritual guide. This has been stated by Shaikh-ul-Arab Wal Ajam Hazrat Hajee Imdadullah Muhaajir Makki (Rahmatullah Alaihe).

Finally, I will mention the crux of this path. Who does not annihilate his Nafs, will not attain anything. By annihilating oneself and living with humility and submissiveness, one will attain the honor of both worlds. Hazrat Khawajah Saheb (Rahmatullah Alaihe) was a man of great status and honor. Then too, he said to his Shaikh, Hazrat Thanwi (Rahmatullah Alaihe),

نہیں کچھ اور خواہش آپ کے در پر میں لایا ہوں

مٹا دیجیے، مٹا دیجیے میں مٹنے ہی کو آیا ہوں

"I have brought only one desire to your door, Annihilate me, annihilate me, I have come to be annihilated."

May Allah Ta'ala, due to His graces, accept this booklet, and make it beneficial. Ameen. A request to our honorable readers for duas that Allah Ta'ala, by His mercy grant us and all readers the ability to practice. Ameen.

(Hazrat Maulana) Muhammad Akhtar *(Damat Barakaatuhum)*
6 Dhul-hijjah 1399 A.H

From the Pen Of

Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum)

Abstaining From Beardless Boys

***Condition*: Hazrat, my loving nature has become sharp and intense. The moment I see a little beauty, my heart becomes restless. There are many beautiful and young boys in the Madrassa. If I turn my gaze away from one direction, it falls on someone else [in the other direction].**

Answer: It is for this reason that in today's times one should be even cautious in lifting the first gaze. You should adopt the same precautions for these boys as you would if there are snakes at every step to save your life.

***Condition*: All praise is due to Allâh Ta'ala that I protect my eyes most of the time, but their sitting here and there, and walking around everywhere causes my heart to become inclined towards them.**

Answer: No matter where they are, do not even look around with the corners of your eyes. Abstain from even glancing at them or else your inclination will increase. The fact that you are conscious of their movements is proof that you steal a glance at them and do this intentionally. Although you may not be looking at their actual faces with the corners of your eyes, you are getting enjoyment from merely glancing at their bodies. Be cautious of this as well. And do not even think where they are. Be conscious of Allâh Ta'ala that He is watching my heart and eyes. Also keep yourself physically away from such places.

Sudden Glance

***Condition*: This is causing my heart to be restless. At times my heart is overcome by a mere sudden glance.**

Answer: There is objection to saying that these are mere sudden glances because where there are so many young boys, you have to be extremely cautious in raising your eyes. The heart must tremble that the eyes should not fall on anyone. When casting glances in such places without any consideration, the *nafs* convinces a person into thinking that it was a sudden glance which is forgiven. In actual fact, the *nafs* casts this excuse of a "sudden glance" in such places, causes you to knowingly look without any consideration, and it thereby takes great enjoyment from this. You should therefore be extremely cautious in even raising your eyes in such places.

Laughing

Condition: **I laugh a lot and am overcome by fear at times that this should not cause the light of worship from my heart to disappear or that my heart should not become hard.**

Answer: The light of the heart does not disappear with laughing. It disappears with the laughter of heedlessness. You should have this slight thought at the back of your mind that Allâh Ta'ala is pleased with this laughing of mine just as a father is pleased at seeing his children laughing.

Condition: **Hadrat, all praise is due to Allâh Ta'ala that I do not cast evil glances. I am also cautious when sitting in class. If there are any young boys sitting there and one of them who is not handsome happens to address me, then if such a boy is close by, I keep my eyes down and reply to him. If he is at a distance, I do not reply because if I were to look in that direction, my eyes will fall on him.**

Answer: You may reply to him by looking in the opposite direction. If you are at a distance, he will not know in which direction you are looking. You can turn your face towards him but your eyes should look in another direction. If he is handsome, do not even reply to him.

Condition: **My classmates tell me that they are addressing me but I am not replying. They make other accusations as well. What should I do?**
Answer: Do not reply to those with whom it is necessary for you to exercise caution, nor intermingle with them. As for those with whom it is not necessary for you to exercise caution, you may look at them and reply to them.

Condition: **Hadrat, I take precautions but if my eyes still fall on anyone suddenly, I feel the poisonous effect of this.**

Answer: Congratulations. This is a good condition.

Working in a Non-Purdah environment

Condition: **As-salâmu 'alaykum.**
I would like to explain this sin due to which I am in great turmoil. I am working in an educational institute where many women without *pardah* also work. Despite my strict precautions, my gaze falls on them. Although I do not look at them a second time, whisperings unsettle me. I am forced to speak to them quite often.

Answer: Be most strict in safeguarding your gaze. If you have to speak with them, do so by safeguarding your eyes. Alternatively, wear dark glasses so that it will be easier not to look at them and you will also be able to turn your eyes in another direction while speaking with them. There is no sin with whisperings, but do not act on your whisperings. Offer two rak'ats optional salâh at night and cry before Allâh Ta'ala or adopt the expression of a crying person and ask for forgiveness by saying: "O Allâh! I have tried to safeguard my gaze as far as possible. I may have still erred and my *nafs* may have taken secret joy from this, so forgive me." Make this a daily practice. Just as there is a one-day-service for clothes [at a laundry], this is a spiritual one-day-service.

Condition: **Although I am searching for another job, I cannot find one. Leaving my present job will be critical to me and**

my family's livelihood. I am therefore compelled. Kindly help me.

***Answer*:** As long as you do not find an alternative job, do not leave this job. Offer two rak'ats *salâtul hâjat* daily and make *du'â* that you get another job, and continue searching for another job.

***Condition*: I am most troubled by evil whisperings. The elders say that by getting married, a person is safeguarded from sin to a certain extent (by sin, I mean, evil glances). It is my desire that I get married quickly. I request Hadrat to make *du'â* for me.**

***Answer*:** There is certainly ease in one's efforts by getting married. Especially in today's times, the quicker a person gets married, it aids him in acquiring piety. I am making *du'â* for you.

Masturbation

***Condition*: As-salâmu 'alaykum.**
I used to correspond with Hadrat in the past but have not done so for about two months now. This is due to laziness. Kindly guide me in this regard.

***Answer*:** You should write at least one letter a month and do not be lazy in this regard. Briskness is the treatment for laziness.

***Condition*: Hadrat, I had previously written about masturbation. All praise is due to Allâh Ta'ala that I am much less prone to this illness now.**
***Answer*:** Do not be satisfied until you are completely cured of this illness. Continue informing me of your condition and follow my directives.

***Condition*: I committed this sin again this week. You had instructed me to offer eight rak'ats optional salâh. All praise is due to Allâh Ta'ala that I benefit a lot from this but sometimes I am so overcome by desire that I do not remember**

anything and I am overtaken by a sort of madness.

***Answer*:** Do not remain alone at that time. Occupy yourself in some permissible activity, come away to the *khânqâh*, or engage in a permissible conversation with a friend. Take courage in fighting your desires, make a firm resolution that you are never going to commit this sin, and that you are not going to bear the little pleasure that is in this sin because the *nafs* is committing a sin for this short-lived but unlawful pleasure. Combat these demands of the *nafs*. There is no way of ridding yourself of this sin apart from courage.

***Condition*: Hadrat, I like looking at pictures in the newspapers. All praise is due to Allâh Ta'ala that I make full effort to safeguard my eyes.**

***Answer*:** Don't even look at the newspapers. It is unlawful to look at pictures, and to look at the shapes in the pictures is also *badd nazrî* (evil glances). If you look at the pictures, then your claim of safeguarding your eyes is incorrect.

Smoking

***Condition*: Hadrat, I am in the habit of smoking cigarettes. This causes me great stress. I smoke two cigarettes a day. Kindly guide me in this regard.**

***Answer*:** Just as it takes courage to free one's self from every sin, in like manner, this cigarette smoking will be given up through courage. When you feel like smoking, combat this feeling and make a firm resolution that you will never bear the little pleasure that you experience for a little while by smoking. It is easy to give up smoking just two cigarettes. But if you do not give up, this habit will not decrease but increase.

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